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SOCIAL PROGRESS

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Brotherhood

BROTHERHOOD has been a very popular word for many years. There has been a phenomenal growth of service clubs in the world. As you drive into the cities and villages of the land, you will see, with scarcely an exception, the signs of Rotary, Kiwanis, Lions, and Round Table clubs with the time and place of meeting. These clubs are organized upon the formula of fraternal service. Every place you see rings, pins, badges of Masons, Elks, Odd Fellows, Eagles, Bruins and their feminine counterparts. The great churches are founded upon the formula of brotherhood. There is no scarcity of language. Brotherhood is blazoned around the world in letters of light and love. But the world is an armed camp; capital and labor recognize but an armed truce and the Christian church is divided into competing denominations. The world has the formula of brotherhood but lacks its spirit.

The responsibility for world brotherhood lies at the front door of the Christian church. Until she practices brotherhood she will not be effective in preaching it. I once had a vision in which I heard five men nominated for the Moderatorship of the General Assembly. One of them arose and said, "Mr. Moderator, I read in my devotions this morning, 'In honor preferring one another' and I wish to withdraw my name in favor of my brother, Dr. Greatheart, who is more worthy of the honor." The other nominees followed his example, and a great revival broke out in the Assembly. What

I really overheard at the Assembly was this: Two commissioners, a few years ago, were talking as they came out of the Assembly Auditorium. One of them said to the other; "Well, I will do it for you, but you know how I hate him." These two men were official representatives of the supreme Brother of us all. How such a spirit must grieve the heart of Him who, when they spat in his face, said not a word.

I once knew a fine Presbyterian elder who sold some land, at war prices, to a young friend. The young man perspired, sweat, then sweat blood and finally came to "Uncle Jimmy" and said, "I am compelled to deed your land back to you. When this transaction was completed, Uncle Jimmy said, "Young man when you bought that land from me, you paid ten thousand dollars cash down, did you not?" "Yes," said the young man. Uncle Jimmy wrote a check for ten thousand dollars, handed it to his friend and said, "I am not going to be here long, and when I am gone, I do not want anybody to be worse off because he has done business with me; go out and make a new start with this check." I suppose that was the biggest sermon on brotherhood that was ever preached in Kansas.

Shall we not thank God for the spirit of brotherhood found in the service clubs, lodges and Christian church and make renewed efforts to carry that spirit away from the luncheon table and from the Lord's table into the occupations of daily life?

The great metropolitan newspapers constitute one of the greatest influences in the world to-day. What a world service they could render if they could be thoroughly saturated with such a solution of peace that they would automatically pour the oil of gladness, instead of the acid of ill will, into the international sores of the world. God lead them to throw a peace scare into the war makers of the world! How fine it would be if our government would build a great ship and name it "FRIENDSHIP," paint upon it all the fraternal insignia of the world, the great friendship creeds of christendom, above all a picture of "THE PRINCE OF PEACE," float upon it the flag of our country and the insignia of the cross, fill it with educated, forward-looking ambassadors of peace who would carry constructive messages of good will to all lands and peoples and thus show to the world a more excellent way, the way of Him, the Brother of us all.—J. A. S.

The gospel brings its social responsibilities as well as its personal privileges.—J. A. S.

The Prophet's Mantle

BY WILLIAM HENRY BODDY *

IT IS woven of rough, brash material—the prophet's mantle. It lacks the easy smoothness of softer fabrics. It stabs awake those who wear it and irritates those who heedlessly brush against it. Often he upon whom it has fallen is tempted to exchange it for the silky comfort of priestly robes. But then he realizes that for him it is the only cloak that can save from the chill winds of social indifference, and in it is the only power he possesses to mold the crude materials of collective life into strength and beauty.

In the prophet's soul is the compulsion of a vision that at once disturbs and lures him. It will not let him go. It lays high obligation on him. To follow its light becomes imperial duty. It is the vision of things as they ought to be against the darker background of things as they are. A social ideal called "the Kingdom of God" has captured the citadel of the prophet's imagination. Henceforth he must appraise all systems and all institutions in the white light of that ideal. It is no use to tell him that his ideal is unreal. To him the *ideal* is the only *real*. Nothing is gained by insisting his hopes are impractical. He would rather die for a splendid illusion than live for a barren reality. As his vision disturbs him, he communicates his restlessness to others. He is ever making society dissatisfied with itself. He is always making it feel the pressure of higher hopes and greater possibilities. He is ever calling men to seek "a city they shall never find." Sometimes men stone the prophet to rid their souls of his searching, hurting light. But it is of no avail. His vision is let loose in the world and men will never again feel quite at home in the universe until they take trek toward the light on the higher hills. Golden gleams of a dawn that yet does but faintly streak a far-off sky are wrought into the texture of a prophet's mantle.

Faith "controls the courses" of a prophet's soul. He believes God as no one else believes Him. He is certain of his own mandate from God. He holds fellowship with the Father and finds light in

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His light. He is sure that the holy purposes of the Eternal can never be defeated. And he is certain they are realizable in life. "Thy kingdom come, Thy will be done *upon the earth*," is the prophet's constant prayer. Though he sees the havoc men have wrought in the earth, he believes that these same men, under the inspiration of the Holy Spirit, are capable of building in this world a kingdom of kindness. To those who have so misused the abundant resources of the earth that men starve, not in spite of plenty but *because* of plenty, he says, "You are capable of those disinterested motives that can organize the resources of a world for the abundant life of all the people of the world." The prophet's faith in the values of redeemed manhood inspires his fearless, relentless condemnation of every institution and system that dwarfs or wastes the inherent values of personality. Of every political program and of every economic technique he asks, "What will it do to men?" And he has mostly in mind not the "fortunate few," but "the slaving crew, the motley horde of life." The prophet is so sure that at last God's dream for men must be realized that he wistfully watches every man and every system that promises freer and richer human souls, and he says, "Art thou he, art thou it, that cometh or shall I look for another?" If one leader is lost, if one plan proves too small for God's great purpose, if one generation fails, the prophet will go on "looking for another." Faith is the very substance of the garment the prophet wears.

The prophet is a man of sorrows and holds close acquaintance with grief. He feels he is part of all the sin he castigates. He is a son of man and he repents for the sins he so clearly sees. He feels a deep personal responsibility for the carelessness and cruelties of the order to which he belongs. The prophet does not stand apart and cry, "Behold, what wickedness you have wrought." Rather, he calls, "See, my brothers, how blind and sinful we have been. Come, let us seek the truth and the way." The very sympathy that makes the prophet quiver in agony in situations where other men dwell at ease, makes him feel the weary weight of all men's sin. Small souls dodge through the world quite cosily, but great, prophetic souls are hurt and scarred at every turn. Jeremiah was called the "weeping prophet." But there is no prophet, ancient or modern, who has not walked the lonely road of penitence and pain. The prophet sees so clearly because his eyes are cleansed by

tears. The crimson of great compassion and the gray of many griefs are blended in the prophet's mantle.

The prophet finds no easy path. He is beset on every side. He will be misunderstood; perhaps, sometimes, all too well understood. He will excite powerful foes; he will disappoint affectionate friends. Many subtle suggestions will seek to tone his message down to the easy rhythms of selfish thought and action. "Conform! Conform!" a thousand voices will whisper and a thousand influences combine to compass his compromise. He will question his own soul. "A man must live." "Why be out of step with one's own church?" "Does not authority lie in common counsel?" "After all, is it not stubborn pride that makes one trust one's own conviction and go against his group?" "Will not one have greater influence at last if one stoop but a bit to win the favor of the people?" Oh, the prophet has his hours of dreary doubt. But he knows in his prophet's heart that mankind never has advanced by majorities. Conventional thinking never yet blazed the trail to higher ways of living. Always some "lovely and lonely leader" has gone on ahead, caught God's guiding gleam and come back to the people to hold the torch alight and aloft. In the prophet's soul danger meets daring. The prophet's mantle is stitched with the strong, rough fiber of courage.

"Prophet let thy mantle fall on me." It is a brave prayer, that. For the prophet's is a costly consecration. Generally the church has coddled its priests and starved its prophets. But after the long years have gone, men have forgotten the priest and sought for the prophet's footprints on the steep, sharp-stoned path of vision and redemption.

How foolish it were to be a prophet! How terribly tragic not to be.

"Alcohol has two defenders: He who lives by it and he who dies from it."—*Advertisement in Marseilles train.*

Drunken driving is striking a pace that must soon lead to the old road marked "This way to Prohibition."

"It is impossible to reconcile the interests of the drink trade with the interests of the nation."—*Viscount Astor.*

Sermon

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Some Ethical Aspects of Gambling

BY HAROLD LEONARD BOWMAN*

THERE has been in recent years a marked increase in gambling throughout our country. In its manifold forms this practice is permeating our social structure. Not only is it increasing but it is also growing respectable. For many folk, betting money on horses or dogs or a ball-game, putting up money on a game of gold or cards is considered a normal, sporting thing to do. Indeed under the pressure of financial need, communities have legalized gambling in order to bring money into the lean coffers of the government.

This increase in the opportunities for gambling and in its respectability, this legalization of the practice among a people most of whom drift unreflectively with the tide of popular opinion, would seem to call for a study of the ethical aspects of gambling and its psychological and social consequences; that those who would live earnestly and nobly may guide their actions aright.

We may well begin by recognizing that in all of life there is an element of chance, but men have discovered that the pathway to the good life leads away from the uncertain realm of blind chance to the realm of intelligent, planned and disciplined conduct. The more one depends upon chance, the more fitful and uneasy is life—the more disorganized one's action, the more disintegrated one's life, and ultimately the more fruitless one becomes. Mr. Micawber, idly hanging around, always waiting for the chance that something will turn up, is the classical example of the idle, purposeless, disorganized life which rests upon chance.

Achievement awaits those who substitute discipline for luck and intelligent planned action for chance. Great and reliable lives, fine valuable achievements, result not from luck, from chance, but from well-trained, disciplined, orderly activity. A discovery of and cooperation with law is the mark of an organized and effective life—a dependence upon luck is the mark of a fickle, disorganized and ultimately futile life. It is obvious that gambling

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tends to develop in man a dependence upon chance with its possible shower of gold, rather than upon the thorough, thoughtful activity which permanently rewards personality and brings advancement to humanity.

Of course chance becomes a serious problem for the individual and for society only when money is attached to it. Almost all games, while they involve also varying degrees of skill, have elements of chance, and that is not to be deplored. It is when money is at stake that we enter the sphere of gambling. It is the money involved that changes recreation and normal amusement into a feverish excitement which inebriates life. Gambling, like alcohol, affords a certain kind of thrill, a certain emotional excitement which tends to become a habit. One reaches the place where a game is interesting only if there is money on it. The appetite gets one. No recreation save gambling satisfies. The stakes are increased, on the chance of greater gains. The feverish excitement comes to dominate life. Wholesome recreation, reading, fellowship, lose their appeal, idealism, social consciousness, character growth—all lose their lure and are dissipated before the wild, hectic passion for the gambler's chance of easy money. Under the grip of that passion, countless men and women have hazarded their savings, have been reduced to poverty, have become thieves to cover their losses and confronted with failure have taken their own lives. It is a tragic spectacle of human wreckage that is found around the race track and the gaming table.

But we have not yet touched the ethical crux of our subject. Many folk there are who never go to extremes and who therefore justify their gambling. From the moral point of view the significance of gambling lies in the very nature of the practice itself. Ethically, gambling is an illegitimate use of money.

What is money? Money is a medium of exchange which represents human effort and achievement. We cannot think soundly unless we recognize that fundamentally dollars represent human energy and actual service rendered, the contribution of mind or muscle given to society. In the realm of wages and salaries we contend that payment should be proportionate to actual service rendered. But when we get beyond that we part company with the ethical principles of sound economics and divorce money from social functions and desire to secure money in return for which no

service is rendered and no benefit given. Save in the realm of charity, where physical need is present, the only ethical way of making money is to render a service to those who give it to you. The lust for easy unearned money, for income without effort, is fundamentally immoral. It is a stealing of that to which we have no right; it is a divorcing of money from effort—as essentially wrong as divorcing passion from love, or appetite from character.

“When you take money from someone to whom you have done no good whatever, when you take money from someone whom you have neither helped nor benefited—nay, perhaps the contrary have hurt or injured, even though with that other person’s consent—that money, unearned, undeserved, is demoralizing to you, and though society may take no notice of the immoral character of the transaction and the law allow it, and the moral code may be lax enough not to condemn it”—it is an unethical, an anti-social and fundamentally wrong and perverted act.

Here is the essentially wrong principle involved in gambling, and its respectability, its popularity and its legal status, in no way change that basic evil. Assuredly any one who seeks to live by the good life, guided by high ethical standards, will refuse to receive under any circumstances money for which he has rendered no service—declining to share in the financial prostitution of human energy. Instead he will become an advocate of the honoring of personality and the establishment of an economic order in which income and social functions are blended.

If this principle is true, that money represents human effort and contributed service and that income based upon chance and not upon function is fundamentally immoral—then there are far-reaching consequences.

All the gambling at horse-races and dog-races, in pool-halls and Chinese lotteries, have not the total significance nor the social menace that resides in the gambling on the stock market, which masquerades under the respectable name of speculation.

The Stock Exchange has spent hundreds of thousands of dollars to prove that speculation is not gambling. It has been possible to manipulate legislation in such a way that legally it is not considered gambling—but economically and ethically there is no escape from the fact that the man who keeps stocks or bonds for the purpose of making a profit out of the change in their market price,

is actually gambling, as truly as the man who puts his money on a horse-race. Why? Because he is contributing nothing to industry, nor to society. He buys shares at 110 in hopes of a rise in value, and a week later he sells them at 125. What has he done to earn that money? Nothing! He has performed an anti-social act. He has gained income for which he has contributed nothing.

There is a clear distinction between investment and speculation. The man who invests money in a business or an industry is performing a social function. That money is used for the development of something useful, and there is a place for the sale of such investments. But the man who speculates in bonds and stocks puts nothing into industry, but rather takes something out of it. This whole business of stock-market gambling, speculation, buying on a margin and short selling, has given to our financial and banking structure, an enormous and an essentially dishonest dilation. It has created a mass of paper obligation which industry can never meet. Society, because of our financial gamblers is in just the situation of a man whose gambling debts exceed his power to pay.

If we are to live ethically and nobly, we should voluntarily, eagerly, refuse any unearned income, refuse that for which we and our family have not contributed effort and skill to society. We can have such a high standard of life, such a sense of social responsibility, such a deep conviction of the moral and human significance of money, that we would be uncomfortable to be possessors of stolen property.

Surely if our religion is genuine and our consciousness of life's spiritual meaning is acute; if our Christian discipleship is sincere, we shall rise above the lax customary procedures of our day, and govern our lives by higher principles. Instead of prostituting man's love for adventure to the hectic gambler's risk with his ill-gotten gains and his agonizing losses—we can lift our love of risk to the high standards of spiritual aspiration, daring to serve and not exploit humanity, venturing to live without rather than to gain illegitimate income. Instead of betting one's savings on the victory of a dog or a horse, or the luck of a deal, or the rise of a stock, we can hazard our lives on the ultimate triumph of right, on the goodness of God, on the immortal triumph of a life of love and goodwill. There is risk—but it is the risk that glorifies life and enriches humanity. To that venture let us devote our lives.

Power Under Control in Social Progress

BY HARRY ROGERS*

"According to the effectual working of His power"—*Ephesians 3: 7.*

IN ONE of the essays of Thomas Carlyle, we come on these wise words. "Whatever your power may be, whether great or small, always keep it under control and always moving out toward noble ends!" In Saint Paul's letter to the Ephesian church, we read "According to the effectual working of his power!"

This, then, would seem to be the greatest need of this immediate generation. We have the power, much of it, but is it working effectually? Is it under control and is it always moving out toward noble ends? Saint Francis of Assisi put it this way "I feel that my body is always ahead of my soul." Dr. John R. Mott expressed it in this manner.—"Our moral and spiritual development has not kept up with our material growth."

It might appear, therefore, that we had created a national if not international "frankenstein," and then lost control of it! It reminds us of the question a boy once put to his dog which was always running after the train.—"What would you do with it if you caught it?" I have a friend who is an elevator man. He tells me he has ridden 50,000 miles on that one elevator, going up and down. "I have been twice around the world in distance, but I have not seen anything yet."

Not until we, having the power for moral and social progress, use it effectually, always having it under control, and always moving it out toward noble ends, will we achieve the results of our vast organizations.

We have enormous Church power!

We have church power but is that power united? It is well for us to speak about the spirit of church union, for we do have much of it, but not until the whole religious life of America works

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together, will we jar from their position of intrenched wrong many of the major evils against which we pray and work. Dr. Peter Ainslie of Baltimore who recently finished his earthly career lived and died for this great objective,—a united Protestantism. One has only to consider the hundreds of fragments of our Protestant religion in America to see the overlapping and waste of energy. One has only to recall the terrific impact against the evils of the motion picture industry by united Roman Catholicism aided by united Protestantism to see the effectual working of united strength. There are 27,000,000 children in America without religious education. A united religious program would reach these children.

We have immense power in our Public Schools.

We have power in our schools but is it always united on high ideals and is it always moving out toward noble ends? Are our schools, colleges and universities turning out the product that even the teachers and leaders of education would like to have? We have one million students in colleges and universities, and five million in secondary schools of education, twenty-five million in the elementary schools,—making a total of thirty-one million. John Ruskin once said—"Education does not mean teaching people to know what they do not know,—it means teaching them to behave as they ought to behave. It is not teaching the youth of England the shaping of letters and tricks of numbers, and then leaving them to turn their arithmetic to roguery and their literature to lust."

We have the largest Money power of any nation on earth.

America is by far the richest nation on this earth,—richer than any nation ever was. Our national wealth has been recently estimated to be approximately three hundred and fifty-three billion dollars, and yet, we have not learned, with all our brain trusts and other schemes, how to prevent poverty and how to arrive at an equalization of the burdens of life. We produce enough and more than enough for every hungry person, but we cannot distribute it! Some strange weakness makes it impossible to deliver from the producer to the consumer.

We have an overplus of Automobile power.

We have millions of automobiles so that the question in most of our homes today is not "Are you going out in the car?" but "Are you going to use the big car or the little one?" Eight hundred and fifty thousand persons were injured in this country last year by automobiles and thirty thousand persons were killed. That does not have much meaning unless it has entered your own home. Ab. Jenkins, in a recent article in "The Reader's Digest" says there are only two men in this country who could drive a car with one hand,—Eddie Rickenbacker and Ralph DePalma. They are the only two men in this country who could drive a car with one hand but they use both hands!

We have Law power.

We have law power, but do we have law observers? The Congress of this country and the Legislators passed sixty-seven thousand new laws in the last five years. The common laws which govern all ordinary affairs of life, if you want to look them up, may be found in twenty-four thousand thick volumes. We have the law power but do we have the law keepers? Twelve thousand persons were assassinated last year,—murdered, and those deaths by murder deeply affected sixty thousand persons. Our nearest national homicide rival is Mexico, but we lead Mexico and all other nations on the earth in murder. We have England beat sixteen to one. In all of Scotland, with a population of five million, there were eleven deaths from homicide a few years ago, and one hundred and seven homicides in Massachusetts. Japan has fifty-eight million inhabitants, and Japan had four hundred and sixty-one deaths by murder, and we had twelve thousand. We have three hundred and fifty thousand men and women who make their living by organized crime in this country. This is a larger army than ever invaded any civilized country prior to the World War. It is a larger army than that which fought at Waterloo,—it is twice the size of the army that fought at Gettysburg. After several years of looking for him by all of the forces of the nation, they finally captured and killed John Dillinger, and yet we thought that was great work, and it was, but we had him in jail once or twice and he got out, and when he was buried, he had the biggest funeral held in his state in many years.

We have Governmental power.

We have governmental power,—all kinds of power,—all forms of government. We have just come out from a World War and it looks as if we are going back into another,—bigger than ever. What is the matter with us now? The World War, all told, cost twenty million lives and four hundred billion dollars. With all that money, President Nicolas Murray Butler says: "We could have built a twenty-five hundred dollar house, furnished it with a thousand dollars' worth of furniture, placed it upon a five-acre lot worth one hundred dollars per acre, and given one to each and every family in the United States, Canada, Australia, England, Wales, Ireland, Scotland, France, Belgium, Germany and Russia. We could have given to each city of two thousand and over inhabitants, in each of these countries named, a five million dollar library and a ten million dollar university. Out of what was left, we could have set aside a sum at five per cent that would provide a thousand dollar yearly salary for one hundred and twenty-five thousand teachers, and a like salary for another group of one hundred and twenty-five thousand nurses."

Whether we consider the matter of moral and social progress for a nation or an individual, we are confronted with the same immediate, piercing, defining principle. Recently a young man said to me,—“I am the son of one of the old families of Missouri; I am a graduate of one of our universities; I have a strong body; I have an educated mind, but I cannot keep it under control and wisely directed toward worthwhile purposes.” Carlyle’s words again,—“Whatever your power, whether it be great or small, always keep it under control and keep it moving out toward noble ends.” Let America pray for this exercise of its strength. Let us as individuals pray God to give to us the effectual working of His power!

“The peoples of many countries are being taxed to the point of poverty and starvation in order to enable governments to engage in a mad race in armament which, if permitted to continue, may well result in war.” The author of this noble sentiment was President Roosevelt who leads the mad race!

The Church and Moral Leadership

BY J. A. STEVENSON*

HUMANS like to be led, but they are a bit particular sometimes about their leadership. God has given ability and opportunity to some individuals and peoples. His Chosen People have led the world in the ways of religion, and their seers led them. The Christian church has believed herself divinely chosen to lead the world to God and she ordains some to be apostles; some evangelists, some teachers that they may lead.

The world of to-day is in dire need of moral leadership. When the world slumped into a world war, there was a corresponding slump in all human relationships and in all moral convictions. Not even the world is big enough to sow to the wind and escape the whirlwind. The church is under great responsibility to furnish that leadership. It cannot possibly come from any other source. She will shame her own soul if she does not accept the call of a needy world and the call of the Christ to lead his people. The world may not be willing to follow, but the church must not fail to be able and willing to furnish the leadership. The demand for to-day is for superior intelligence, education, enthusiasm, and organization.

The church had her beginnings in an uneducated world. Any educated man had an open door because he was educated. That is not true to-day. The State has, in a large degree, taken over the education of the day. The Christian teacher of to-day must not only be an educated man, but his education must be of a superior type. It ought to be, at least, the equivalent of that of any hearer or opponent. We frequently hear the trite saying that "all the world needs is the gentle art of being kind." The main difficulty with that statement is that it is not true. People may be wonderfully kind but fearfully dumb. This world greatly needs great intellects that can deal intelligently with the causes and cures of the great anti-social evils of to-day and that can furnish constructive leadership.

The church must make it a vital part of her program to enlist

* Editor.

the best intellect of the day. This is extremely difficult. Part of that difficulty is furnished by the church and part of it by the world. The best brains look dubiously upon the opportunity furnished to young men by the leading denominations to-day to compete with each other in overchurched communities. A certain percentage of the graduates of to-day know that the best that they can expect is to serve such an apprenticeship until some older ministers die or are incapacitated. The atmosphere is such as to cripple the soul of a zealous young Christian and to belittle the church. The tragedy is that this condition makes such a small thing of the church and of the ministry when the Gospel is so large. Youth has a right to demand of the denominations that they be done with their crude, petty, and un-Christian competition. Youth has a right to demand a great challenge instead of a cramping competition. A big, young, Christian gentleman must be able to retain his own self-respect if he is to command the respect of the community, and the church owes it to him to have a challenging opportunity before it challenges him to her service.

THIS GREAT INTELLECT MUST BE EDUCATED

This is not to deny that God can and does use uneducated men in useful ministries. But it must be recognized that God uses them in spite of their ignorance and not because of it. No man can be too well educated to enter the Gospel ministry. Zeal is a great asset, but ignorance is a great liability. By education we must never mean the accumulation of a certain amount of facts but that development of mind that will enable the possessor to interpret and relate those facts. The mind that is incapable of interpreting the Bible can be a great detriment to the Kingdom. The question is not whether a man believes the Bible but how he believes it. If he falls back on the appalling statement that he believes it just as it is, he creates but an intellectual fog. Such a statement may mean anything or nothing.

The need of today in the church is for minds that can interpret the deeper meanings of the Gospel and apply them as the healing power of God to the social sores of humanity. It is possible for a literal minded man, with no historical foundation, without a sanctified imagination, with no gift of interpretation to work irreparable damage upon the church by his energetic ignorance.

The Presbyterian church has admitted too many ministers from other denominations and ordained too many half educated zealots. Foggy minds and foghorn voices are frequently twin evils. The need in the church is not that we shall dispense with theology but that we shall develop a timely and preachable theology.

THE MORAL LEADERSHIP OF TO-DAY MUST BE ENTHUSIASTIC

We ever stand in danger of being so academically cold and correct that we are afraid to be emotionally hot and beautifully rugged. When Jesus spoke of the greatest preacher, He said that he was a burning and a shining light. He was an incandescent preacher. Be burnt out his heart that he might brand the mind of the day with his message of the Master. It would work a revolution in the preaching of today if many preachers would go down into the great centers of population every Monday evening, listen to the communist, fascist, socialist preach his gospel and would then go around into the next city block, get a soap box of his own and see if he can preach the Gospel of Jesus with the same fervor and understanding as the other speaker gives his message. If he finds that he cannot do it and will try, try again, it will make a great preacher of him.

It is too bad that our ideas of decorum keep the members of our congregations from exercising the same degree of liberty that the members of army congregations exercised. If the preacher did not interest them, they walked out on him. It was the privilege of the writer to see many preachers put on the spot in the army—to see many of them fail—to see many of them put the Gospel of Jesus on the front page in the minds of thousands of army hearers. Great brain power, great heart power, and great Gospel power make a great combination.

The church can never attain to real leadership apart from ministers who are driven by a vivid consciousness of the great need of the world and by a great faith in the adequacy of the Gospel to meet that need. There is a vast difference between a circular and a telegram. One goes into the waste basket; the other is burnt into the mind. The world will never be saved by discourses, however learned and literary, but by messages that have their origin in the mind of the Master and that are delivered by ministers aflame with the driving Spirit of God.

GREAT ECCLESIASTICAL ORGANIZATION ESSENTIAL

The powers of evil are organized. There are bonds around the earth that bind the makers of munitions together. The liquor power of the world is one gigantic organization. The great wine forces of Europe fought untiringly against prohibition in our land. A divided Protestantism can never unify a warring world. Complete organized unity is not essential, but that unity of the spirit that shall eliminate any unChristian competition and that will enable us to focus the power of the church upon the great needs of humanity and against the great anti-social needs of mankind. The Federal Council of Churches has done much in this direction, but there is still much to be desired. There ought to be unified church action in behalf of all social movements that are helpful and against all that is harmful. This is a call for a new type of Christian statesmanship that shall employ all of the powers of the church to build now the Kingdom of Christ. Too many Christians have never yet had a vision that the evangelical church must be the church militant nor have they had efficient leadership.

May the church hear to-day as never before the cry of a needy world; may she have as never before a consciousness of urgency; may she have a vital faith in the power of the Gospel to meet all of those needs; and may she have the acumen and courage to develop competent leadership. May God who maketh all things new make out of this assembly a new power, program, and passion for the making of a new world.

GERMAN DOCTORS DENOUNCE BEER

"The German Association of Neurologists and Psychiatrists is bound to consider any claim that beer is healthful by virtue of the calories contained therein as an attempt to mislead the people. Because of the high percentage of alcohol, beer can by no means be regarded as a true article of food, or even harmless. . . . The Association feels in duty bound to declare that the custom of drinking and the advertising of the many different kinds of beer are a great menace to the health of the population. . . ." *A resolution passed at a recent meeting of the German Association of Neurologists and Psychiatrists.*—Union Signal.

Social Education in the Churches

The International Council of Religious Education Suggests a Program and Asks Advice

THE International Council of Religious Education, in February 1934, appointed a Committee on Social Ideals. The report of this Committee to the annual meeting of the Council in February 1935 is characterized by the *International Journal of Religious Education* as "one of the most significant documents before the Council." "Its report of progress," continues the commentator, "laid down basic educational policies in dealing with social questions and the church's responsibility for Christian social action. Avoiding the dangers of pronouncements and the ineffectiveness of mere resolutions, the policy calls for an educational process in which Christians will engage courageously and creatively in facing the challenging and menacing social and economic problems of our present-day world."

"This document carries forward the long evident concern of the Christian education movement in social education and the development of a better social order. . . . The forces of Christian education coöperating through the International Council are developing a courageous and well-considered Christian social philosophy which will become a powerful factor in undergirding with intelligence and insight the processes of social reconstruction in which our generation is engaged. The committee will continue to work during the year, secure criticisms and suggestions on its work, and present a policy for adoption next year."

The Presbyterian Board of Christian Education, as a constituent member of the International Council is making a study of this statement of educational policy and program for Social Education in the Churches. In stating its judgment, the Board desires to express the consensus of the church at large. We, therefore, invite comment, criticism, and suggestion of the document, the text of which follows.

Suggested Social Educational Program for the Churches

Preliminary Statement Prepared by The Special Committee
of the Educational Commission on Social Ideals

International Council of Religious Education

Principles to guide the International Council of Religious Education and its constituent bodies in their coöperative work toward the development of social ideals, and in planning means for more effective relationship to the problems of present day social reconstruction.

I. Facts and Problems

There are world problems, great human problems, which challenge the basic assumptions of our Christian faith. There are local problems, continually shifting, different for different persons and groups, which are the acid test of the sincerity and vitality of Christian life. None of them should be dealt with carelessly for they involve human needs and they have a peculiar claim on us. It is not enough to discuss them and then shift the responsibility to God. We must prove the power of Christianity by the actions of Christian people. The present situation is an immediate and specific challenge to the organized body of Christian people in the Council and its constituent bodies.

Any consideration of a Social Educational Program should be made with a distinct consciousness of the types of situations which are most urgent and far reaching in their implications. These situations must not be thought of abstractly but in terms of such matters as our unemployed young people; the munitions inquiry;

indoctrination and propaganda; race hatreds and class strife; inequalities of wealth and opportunity; the increasing prevalence of legalized liquor.

II. General Policy

1. The Council recognizes its obligation to implement the church's age-long commission to seek the Kingdom of God on earth, and in the spirit of Jesus Christ to help the multitudes achieve the abundant life.

2. While the Council is not an agency for dissemination of any particular points of view in economic and social reform, and may not give direct support to any particular economic or social movement, it does have a very definite responsibility to direct attention to issues that are critical for the progress of the Kingdom of God, and to stimulate creative thinking and persistent action in the direction of social reconstruction. It should go beyond mere resolutions and statements of ideals that do not point to action of some sort.

3. One of the special responsibilities of the Council should be to de-

velop a generous spirit of tolerance and friendly coöperation in the quest for the best social procedures. It should encourage persons to submit all opinions and proposed actions to the critical examination of the best experts in any given field.

4. It should give occasion for growing persons, at every age level, to visualize ideal ways of social living: to think in concrete specific terms of human welfare rather than to make vague, general and sentimental responses; to find opportunities, in community, national, and international organizations and movements, for action according to Christian ideals. To this end it should give publicity to individual and group actions that in any way exemplify and further social progress and contribute toward human betterment.

5. Because the Council represents a wide variety of points of view and because conditions are continually changing, demanding revised judgments, there should be no attempt in the Council to attain agreement upon any particular plan of social action. Persons should learn that controversial issues cannot be avoided and that progress is made more certain by the necessity for adjusting view to view, personal convictions to the convictions of others. Whenever presented in a fair Christian spirit respectful hearing should be given to all differences, and friendly coöperation sought.

III. *Social Progress Viewed in Historical Perspective*

All ideas and convictions grow out of the ever changing and expanding experiences of mankind. It behooves us to formulate our plans and purposes in the light of the best bodies of experience available to us. The

church has tended to limit its studies to that part of human history recorded in the Bible, but God hath not left himself without witness in any age or among any people. There is no limit to studies that might be profitable and the Council should guide such studies through its Curriculum outlines. Many individuals and groups may find a vital interest in these little explored areas.

During the past centuries many persons have tried to help others find the abundant way of life. Children and youth know too little of the changes wrought by religious persons filled with the visions of better days. Valuable records are available in biographies, fiction, history, pictures, and other monuments which should be listed and put in more accessible form. With the coöperation of historians, age-group writers should make vivid, and thrilling, outstanding examples of social reconstruction gleaned from the past and present.

At school levels correlations with school studies should be attempted. The church has an opportunity to extend and develop the interests and knowledge attained in public schools, colleges, and universities. The public school is an agent of society and is not as free as the church can be to criticize itself and to initiate reform in the social life. Because the past can be criticized more thoroughly and with less emotion than the immediate present, such careful studies may prepare growing persons to think more carefully of their present social attitudes and loyalties. Guidance is much needed in critical thinking for the propagandist is everywhere active and the masses readily submit to dictators and those with fascist tendencies.

The following list of topics will

illustrate the kind of studies that might be made available in the historical field:

1. From other religions (To be expanded later)

2. From the history of Christianity

a. The religious group as a consolidated minority has controlled in more or less effective ways, at different times, and in different situations, the social, economic and ethical practices of its members. It has dictated on such matters as charging interest, just prices, paying tithes, and alms giving, as for example, the early Christians, the Huguenots, the medieval church, the Methodists. In what ways should, or can, the church seek to control the ethical standards of its members today? Why was it able to enforce its dictates in the past? What power has it to-day?

b. Religious prophets, preachers, and agitators have made many public statements as to their convictions on social and economic reforms. Some have been right and some have been quite wrong in their religious interpretations of social issues. Should a religious person have any better insight into social questions than anyone else? What is a Christian's duty in trying to influence other people's social attitudes? For instance, Old Testament prophets, Paul, John Ball 138, Hans Bohm 1476, Latimer and Baxter 17th century and many others down to Father Coughlin and other present day religious leaders, could be analyzed in this connection.

c. Prominent among historic religious attitudes to wealth has been the partial or complete renunciation of it. What ideas and motives prompted such sacrifices? One could study the attitude of the Roman Catholic Church in this matter. What relation has the feeling of a duty to support

charities and share wealth to this historic position of religious leaders? What obligation rests on a Christian to-day?

d. We are slowly changing from an economy of scarcity to an economy of plenty and the present generation looks forward to an economic distribution of goods that will provide for the needs of all. The older generation was urged by historic religion to practice the virtues of industry, thrift, and charity. John Wesley said, "Get all you can, save all you can, give all you can." Crime and war have been largely due to acquisitive tendencies. Religion has tried to check the acquisitive tendency in the interests of the social good. How far did religion succeed in checking this tendency? How far did religion profit by the patronage of acquisitive individuals? Will the virtues in an age of plenty or in a more largely socialized state be any different?

e. The church has made obedience to parents and to all lawful authorities a major virtue. What have been some of the results of this in the past? What are some of the results of the newer tendency to exercise freedom, to criticize all authority, and to condemn blind obedience? What may the necessary self-control which must accompany any release of external authority, be developed?

f. Various other causes have only to be named to suggest ways in which the church and religious leaders have given their talent and resources for social reform and social betterment. For example, slavery, prison reforms, anti-alcohol movements, child-welfare, housing, peace, famine relief, hospitals, charitable relief programs, etc.

IV. *Critical Issues Facing Christian Churches Today*

Religion is too often so identified with certain stereotyped forms and customs that its operation in the control of human behavior is not recognized. The church needs ever to keep itself so related to the throbbing life of humanity that it is felt as the most important agency of society. It must gird men for the herculean tasks of cleansing the social order and establishing the ways of righteousness. It must give them vision, courage, and united strength.

Such questions as the following require the best Christian leadership and also prolonged and thoughtful study by the rank and file of church members. The main responsibility for immediate action may rest on the shoulders of young people and adults but children also must be prepared for the days that are ahead. They need to catch the spirit of social pioneers, to see great souls in action, to become enthusiastic followers in the Christian way.

These questions are suggestive rather than exhaustive. They need to be concentered with more specific details to capture the imagination and to stir the responses of Christian people. They are the kind of actions that some of our young people have been dealing with, in a more or less superficial way, for a number of years. They must have more thorough study and must eventuate in action.

1. How far is personality being respected in the commercial and industrial pursuits today? To what degree is it being subordinated to profit? Where are persons being made cogs in a gigantic machine? What can be done about it?

2. In what ways is religion being

divorced from life? What inconsistencies in individual and corporate action are every day perpetuated? What makes this possible?

3. What international relationships are desirable between the United States and other countries? What obligations have American Christians as citizens to consider the welfare of the workers of other nations? Where do our own interests and the interests of other people clash? What is the Christian solution? What have been the main causes of war in the past? What unsolved problems threaten war in the near future? What can be done about them?

4. What inter-racial relationships are desirable? What are some of the frequent problems that require an intelligent and organized body of Christian sentiment for their solution? Discuss the gaps between theory and practice of Christian world brotherhood.

5. What is the best kind of government to further Christian ideals? To what degree have we a satisfactory system of government in this country? Where are there needs for improvement? How can we as individual Christians and as Christian groups contribute toward the best kind of government?

6. Has every person a right to expect a fair opportunity for steady employment, and should society expect everyone to contribute something significant to the common good? What hinders this today? What changes in our economic and industrial customs are necessary to meet the needs of the millions of our fellowmen, unemployed and unable to get employment? What government action will further Christian ideals? What individual and corporate action is needed?

7. For the best development of every child who may be born in America, and for every person who may come to live in America, is it necessary to consider some better way of controlling the increase of population than to leave it to blind instincts? Have Christians a responsibility to raise standards of marriage, to educate young people to regulate their families to the number which will assure abundant happy life for all, mother, father, and children; and to seek the elevation of sex standards in all the relations of life? Some leaders in this and other countries seem to regard marriage merely as a way to provide for war strength of armies. What are the dangers of sex perversion, and what are the hopeful signs of higher and nobler ideals of living?

8. To what degree do our public schools prepare boys and girls for the duties of citizenship? How far does the school system of our country, at the lower and higher levels, provide for critical study of social problems, and make it possible for a better social order to continually develop? What can the church do to promote better social preparation directly by its own program, by its influence directly, and indirectly by influence on school authorities and leaders?

9. Are free speech, a free press, and free assemblage, essential to the progress of Christian social standards and to the continual revision of social practices? What are some of the dangers, especially in critical times? What are the best safeguards for liberty and freedom? How far must individual freedom be subjected to the common need? Take some recent conflicts in this field and examine them.

10. What are the most powerful

motivations for unselfish social service? Can a satisfactory economic order be expected without the profit-motive? What proof?

11. In seeking social progress give illustrations as to how the individual must often be content to compromise and mark time until public opinion is further developed. Can one be both idealistic and practical, and not be a hypocrite?

V. Illustrations of Social Progress in Current Christian Actions

Some things the church accomplishes best in direct action upon its members. It stirs their souls to social sensitivity, keeps prodding them to social action, encourages those who fall by the wayside, and everlastingly upholds the ideals and assurances of Christian faith.

Some things the church accomplishes indirectly by relating itself to social causes and social issues with penetrating insight and persistent influence. Each church should develop high moral standards in its community and the churches in their united strength should mould public opinion and make it possible for ideals to find support in national and international actions. Every growing child and youth should feel the power of religion and identify it in action in its manifold forms but also in its unchanging spirit of faithfulness to human needs and human welfare.

In this connection many instances could be cited to show how the church has influenced social action. For example, the *Boston Traveler* declared that public opinion stirred by the Federal Council of Churches and the press caused the steel industry to abandon the twelve-hour day; the exhaustive and unbiased report on this problem by the Federal Council was

the basis for such a widespread arousement of public opinion. Other cases occur to one in the areas of slavery, alcoholic drinks, world peace, etc., in which the Christian conscience has been mobilized effectively in such problems.

VI. Implications for the Church Program

Three basic principles might be emphasized here:

1. The church has a double approach to social reconstruction, the transformation of individuals who will prove the Christian way in social living, and the transformation of society so that men may be able to give more fully as Christians, and that family, state, national, and international relations will be governed by Christian principles.

2. In working for the realization of Christian ideals the church must face the inevitable controversies and struggles that always ensue when entrenched interests are disturbed. Jesus knew the conflict was inescapable as he said he had not come to bring peace but discord and division of families. Will Christians dodge hard conflicts, or will they move in the spirit of Jesus, without seeking provocation, but ready to take the way of the cross if need be to establish truth and righteousness?

3. Both young people and adults must feel that the way of God is a way of a God active in our midst, with whom we can coöperate, and whose goal is the fulness of life for all persons, or religion cannot motivate social living. Either Jesus was a mere dreamer or his vision of the Kingdom of God must be a quest to which young and old can give their lives with abandon in the assurance that

progress is certain and the striving is thrilling and worthwhile.

With these principles in mind we outline a few suggestions of possibilities for a strong advance of the Christian churches of this country to further the Kingdom of God and to prove the power of the Christian way of life:

1. Direct Action

- a. Transformation of individual lives, with vision and purpose for service in social reconstruction.

- b. Study of problems and sharpening of insight of members into social evils and their causes and into possible social achievements.

- c. Development of fine Christian social attitudes by varied experiences.

- d. Influence on family life of members and adherents by preaching, study classes, and counseling.

- e. Improvement of neighborhood standards and practices by regular participation through representatives in all community affairs.

- f. Continual study of social affairs and frequent statements on social issues. Constructive criticism of social wrongs and fearless support for progressive social movements.

2. Indirect Action

- a. Coöperation with public school and the community agencies on character education programs.

- b. Stimulation of other agencies to carry forward social reforms.

- c. Stimulation of membership to recognize that political action is necessary in expression of Christian stewardship of natural resources and human welfare.

- d. Coöperation with peace organizations to prevent causes of war and to promote friendly relations among all peoples.

- e. Stimulation of young people and adults to take responsible positions

in community, state and national organizations and to work for realization of Christian ideals.

3. *Reorganization Needed*

a. Recognize the temporary character of forms and customs and prepare group for regular revision of stereotyped programs.

b. Recognize the shortcomings of certain organizations to achieve desired goals and necessity for trying out other ways of operating. For example, in many churches it is difficult to get trained teachers who will serve for any effective length of time and make adequate preparation for their responsibilities. It may be better in many places to develop departmental programs of varied character, with use of dramatization, visual aids, and other attractive ways of presenting the great religious truths and the power of religion in action. No class or other organization in the church should be continued when it fails to do satisfactory work. It should give place to some better way that meets actual needs and makes the Christian way graphic and vital. Every situation is different and will require its own adjustments.

c. Individual churches and denominational traditions may in many places give way to united Christian congregations fitted to act as dynamic centers of inspiration and Christian fellowship for their communities.

Such churches will take advantage of natural groupings of children and young people, and will be able to meet common problems and common interests.

d. In some cases churches may find that they are spending too much money and giving too much attention to one service, and to those who attend that service. Sometimes the eleven o'clock Sunday service becomes almost an end in itself. Every church needs to organize interest groups who will work on special social problems. It is impossible to get equal interest by all people on the same thing. Mass education must give place to more diversified forms. Enthusiasms must be created and guided. One or two persons, eager and ready to work, can do many things that a whole church might wait years to accomplish. Achievements should be dramatized so that the mass may appreciate the spirit of Christianity in action and so that more and more may become active in carrying forward definite Christian social enterprises.

e. The International Council of Religious Education, The Federation of the Churches of Christ in America, the Home Missions Council, and many other inter-church organizations may find more and more opportunities for coöperative aggressive programs.

Liquor may have defenders but no defense.—*Lincoln*.

The excessive drinker doesn't usually drive when he is drunk. Moderation is thus more dangerous than excessive drinking as a cause of automobile accidents. There is no hope, therefore, of decreasing motor accidents by working for moderation. Only abstinence can make us safe.—*Dr. Richard Cabot, Clinical Professor of Medicine, Harvard University*.

Christian Youth Building a New World

FOURTEEN thousand young people attended thirty-two regional conferences where they considered what they can do about helping to make this world a more Christian place in which to live. The results are clear evidence of the interest that young people have in applying the principles of Christianity to the problems which we face in everyday living.

More than two years ago the young people in the Presbyterian Church responded with enthusiasm to the Youth Spiritual Emphasis. Many will recall that the Youth Spiritual Emphasis challenged young people to a reëxamination of their own lives, to a greater use of the sources of spiritual power, to an examination of present social ills and the application of the principles of Christianity to their solution, to the aggressive challenge to others to surrender their lives to Christ, and to a building of an enduring loyalty to the Church. Young people and leaders of young people responded marvelously to the Youth Spiritual Emphasis. They considered seriously, and many of them adopted, the Declaration of Purpose, in which they pledged themselves to a complete commitment to the Christian way of life. After doing this, they naturally asked the question, "What comes next?" In too many cases in years that have passed we have been satisfied with making a statement of Christian conviction and declaring our intention to be Christian, and then we have failed to realize that these statements have value only as our thinking, our acting, and all the experiences of life are made thoroughly Christian.

Christian Youth Building a New World is a natural development of the Youth Spiritual Emphasis. It starts with building a new person and goes on to the widest of circles, which is building a new world. In this process it calls for:

Working out a program of personal religious living.

Helping other young people to be Christian.

Action in helping to stamp out the liquor traffic.

Aggressive action in bringing about a warless world.

Constructive preparation for marriage and the establishment of Christian homes.

Planning a more helpful occupation of leisure time.

Developing a more Christian type of patriotism.

Aggressive action in helping to make the economic order more Christian.

Developing a more Christlike relationship with other national and cultural groups.

The plans for Christian Youth Building a New World are being developed by a special committee representing all denominations and the major interdenominational organizations. Each denomination and each organization has the privilege of continuing its own program and of maintaining its own interpretation of the issues involved. The committee is offering suggestions which groups in individual churches may well use. It is not possible for the committee to tell a young people's society, a Sunday School class, or a Sunday School department what it ought to do, but it can provide suggestions from which these organizations in the churches may develop their own activities and plan their own program. Keep in mind that the responsibility rests on the leadership in the individual church and that unless that leadership works with the young people in the individual church little progress can be hoped for in the lives of young people or in the solution of our major social problems.

The following materials are now available:

1. "Christian Youth Builds—Next Steps in the Youth Spiritual Emphasis." A free leaflet published as part of our Presbyterian program.
2. "Our Share in Building a New World." 10 cents.
3. "Group Action in Building a New World." 15 cents.
4. "General Guide to Youth Action." 25 cents.
5. "Youth Action in Personal Religious Living." 15 cents.
6. "Youth Action in Building a Warless World." 15 cents.
7. "Youth Action in Breaking Down Barriers." 15 cents.
8. "Youth Action on the Use of Leisure Time."

Emphasis in each leaflet is placed on what young people can do rather than on why something needs to be done.

Presbyterian groups are urged to give careful consideration to these materials, which should prove helpful in the development of genuine Christian living among the youth of to-day.—*Presbyterian Young People, April, 1935.*

Reading Suggestions

Christ's Alternative to Communism. by E. Stanley Jones.
The Abingdon Press, 1935, \$2.00.

We must say a few words about this vividly alive book. By all means buy it. It is the type of book that ought to be within easy reach. It gives one the impression of having been written hurriedly. That is one of its great virtues. You have magnificent sweeps of the mind, the rushing of great emotions, the passionate pleading of a crusader, the steely shafts of warning. Do not read it if you do not want to be jarred from your complacency. This holds for both Communist and Christian.

The author recognizes many fine things in Communism—for those who are within: many bad things for those who are without. Communism is doomed to failure because in it, "There is no God and Marx is his prophet."

There is no doubt in the author's mind that the present order is going. When it goes we must have Communism or Christ. The church will win only if it offers more than Communism. Such an offer must go back to the Sermon on the Mount and incorporate those principles in its program and living and show the world a more excellent way. The book is a flaming indictment of present day religion and a great voice crying for a social application of the Gospel. It ought to lift much preaching from the Valley of Dry Bones and revive the faith and hearts of many discouraged Christians.—J. A. S.

The Power of Non-Violence, by Richard B. Gregg, J. B. Lippincott Company, Philadelphia, 1934, \$2.00.

Here is a book to read, to ponder and read again. The author is an idealist, with a realistic approach. He faces fearlessly the self-evident fact of a world of conflict. His book is not a plea for peace which is achieved by either ignoring or yielding to evil or oppression. It is rather the discussion of non-violent resistance as an alternative to the historic method of meeting violence with violence, in the settlement of conflict; a method differing in purpose and technique but none the less active and convincing.

"The subject of pacifism," says Mr. Gregg in his preface, "should be removed from the profitless atmosphere of emotional adjectives and vague mysticism, futile protests and sentimentalism combined with confused thinking. We need to understand non-violent resistance much more clearly and fully."

The author has not limited his discussion to the successful use of this method in India but has endeavored to explain the principle and evaluate the method in terms of its usefulness, "in any country, at any time, under any circumstances, and for any cause."

In accomplishing his purpose with American readers, Mr. Gregg displays unerring judgment in the statement of his basic contention that "as a method of solving conflict, non-violent resistance is sounder than reciprocal violence because it is more *efficient*." He calls upon the best thought in philosophy and science in the development of his thesis. He substantiates his claims by statements of great military leaders and, admitting freely certain "virtues of violence," demonstrates convincingly that these virtues "are given full scope and exercise in this new method of settling disputes."

But though one remained unconvinced of the efficacy of non-violence as an alternative to war, in this present day, the book still has a personal value—a spiritual message, to be read by souls sensitive to the "moral beauty" of non-violence and the spiritual courage, strength, and discipline of him who achieves it in any experience of life:

"In reality this matter of handling conflict constructively is of immediate interest to everyone who has ever been angry or afraid, resentful, revengeful, or bitter; who has ever taken part in a fight, mob-violence, or war; or who has been the object of anger, hatred, exploitation, or oppression. It touches all who are troubled lest the great economic, political and social questions which are pressing upon all nations will issue in appalling violence and increased insecurity for everyone. It is also important to those who hope that somehow the ideals and conduct of mankind can be harmonized, and ideals be made practical."—E. G. R.

Current Films

The estimates of films here reproduced are offered in response to the action of General Assembly, 1932, requesting such a previewing service to be made available from the Department of Social Education. This selection includes recommended films only and represents approximately one-fourth of those covered by the National Film Estimate Service from which they are obtained. The estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Evergreen (Jessie Matthews) (British-Gaumont) Delightful, English-made musical comedy with fascinating heroine, dancing superbly, and playing two roles as former famous music-hall star and daughter who assumes mother's identity. Amusing mix-up over father, husband, suitor. Deft, intelligent fun.

For A: **Excellent**

For Y: **Good**

For C: **Beyond them**

One New York Night (Franchot Tone, Una Merkel) (MGM) Engagingly naive Westerner hero allots day at New York hotel to pick wife. Hilarious murder complications keep him and hotel busy till he solves all and wins clever telephone-girl heroine. Merry mystery farce of much human interest.

For A: **Amusing**

For Y: **Excellent**

For C: **Exciting**

Naughty Marietta (Nelson Eddy, J. MacDonald, F. Morgan) (MGM) Herbert's romantic operetta finely screened. Charming backgrounds of old France and New Orleans, beautifully sung and acted. Notable hero role by Eddy. Grim pirate scenes. A most delightful "musical."

For A: **Excellent**

For Y: **Excellent**

For C: **Little interest**

Vanessa (Helen Hayes, R. Montgomery) (MGM) Walpole's dramatic, appealing love story of two of the Herries clan kept apart by tragic circumstances, in dignified Victorian England. Fine characterizations by notable cast, especially May Robson and Otto Kruger.

For A: **Interesting**

For Y: **Mature**

For C: **Unsuitable**

Wedding Night (Anna Sten, Gary Cooper) (U.A.) Gay life and a gay wife send once successful writer back to native Connecticut farm penniless. Re-inspiration in strong, convincing romance with Polish neighbors' charming daughter, already betrothed to father's choice. Artificial ending mars whole.

For A: **Mostly good**

For Y: **Very doubtful**

For C: **No**

Of the group of twenty-four film estimates submitted by the National Film Estimate Service, we can print only five as being acceptable for any one of the three groups. Pictures deemed unsuitable are characterized as stupid, more or less amusing, ridiculous, feeble, waste of time, gruesome, poor, unwholesome, more or less good. Such a situation is significant and none too encouraging occurring, as it does, within a year after the popular protest of last summer.

Let us hope that this is but a temporary lapse and that the improvement in the character and production of films so evident during the last few months may be continued.—E. G. R.

Reference Materials

* Contains good Reference List.

†Orders for items preceded by this mark and requests for information should be sent to the Department of Social Education, Witherspoon Building, Philadelphia. Order other materials from the Sales Agencies listed on page 32, except where otherwise indicated.

"Social Progress"—This magazine should be in the hands of all church leaders. Subscription price 25 cents a year, 5 copies sent to one address, \$1.00 a year. Please use subscription blank on page 32.

The Alcohol Problem

*A Presbyterian Program of Temperance Education—A guide to pastors and leaders. Free.

*Alcohol and the Liquor Problem—A worship and discussion program. 10 cents. Worship services printed separately, \$1.00 a hundred.

Alcohol, the Individual and Society—A two period study unit. Westminster Departmental Graded Quarterly for young people, October, November, December, 1934. Teacher's and Pupil's edition, 15 cents each.

*The Liquor Problem, Unit E—A study and discussion outline, 15 cents. Tests—to be used with Unit E, 5 cents.

Have This Mind in You—A temperance worship service. 12 or more copies, 1 cent each.

One Year of Repeal—John Haynes Holmes. Reprinted from the Christian Century, 10 cents a copy, \$5.00 a hundred.

My Temperance Declaration—(A card to be signed), 2 cents each, 75 cents a hundred.

Motion Pictures

*How to Select and Judge Motion Pictures—Worth M. Tippy, 25 cents.

*Better Films Councils—Worth M. Tippy. A manual for leaders, 15 cents. Declaration of Purpose (A card to be signed), 30 cents a hundred.

(These three may be ordered from the Federal Council of Churches, 105 East 22d Street, New York City.)

Our Movie Made Children—Henry James Forman. Macmillan, New York, 1933, \$2.50.

Peace

*Beyond War—A worship and study program, 10 cents.

Services of Worship for World Understanding and Peace—15 cents.

*Program Suggestions for World Peace—10 cents.

†The Churches and World Peace—Walter W. Van Kirk. Free, supply limited.

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